Christall Glasse

For Christian

WOMEN.

Containing

A most Excellent Discourse of the

Godly life and Death of Mrs. *Katherine Stafford*,

who departed this life in Darkton upon Trent

in Staffordshire, the 14. of December.

With a most heavenly Confession of

the Christian Faith which she made a little before

her departure; also a wonderful combate between

Satan and her Soul, worthy to be Printed in

Letters of Gold, and to be alwayes in

the table of every Christian heart.

Set down word for word as she spake as neere as could

be gathered by *Phillip Stafford* Esquire.

Rev. 14. 13.

And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them.

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BIBLIOTECA·REGIA·MONACENSIS

CHRYSTALL GLASSE

for Chaſtian Women.

Wherein they may ſee moſt wonderful and rare examples of a right vertuous life, and Chriſtian Death, in the Diſcourſe follow-
ing may appear.

All ye to remember, that all Chriſtian Women
[illegible] the firſt age of mans Creation, which
is to please God, and to ſhun the occaſions
[illegible] the duty of continency: 2 thoughts it
[illegible] bane, as well to prove of the one, as to
[illegible] guard of the other, to publish this rare and
wonderful example of the vertuous life, and
chriſtian death of Mistris Katherine Grace, who (whilest she
liued) was a mirror of woman-hood: and now being dead, is a perfect
pattern of true Chriſtianity. She was daughter of worthy and
vertuous Parents, her Father hath been [illegible] Her Parents
[illegible] in his company, amongst whom he [illegible] parage.
account, credit and eſtimation all the [illegible]
the truth and [illegible] Her mother was a Dutch
woman, [illegible] and wife, of a singular good grace and
modeſty, and [illegible] whose birth she was both brought
vp and also [illegible]

[illegible] together in the City of London many
years, in private love to their three [illegible]
Katherine [illegible] one by course of nature, so that [illegible]
of the rest, but rather excelled them all without [illegible]
many degrees, in the endowments and qualities of the mind.
At fifteen years of age, her Father being dead, her [illegible]
her [illegible] Marriage to one Master Phillip Sad-

A 3 [illegible]

Her godly life.

Her love to the word of God.

Her gentleness.

Her integrity of life.

Her demeanor towards her husband.

Her little care of the world.

Her propheſie of her death.

Her delivery of a child.

Her ſickneſs.

Her absolute prayer for death.

Her desire to be with God.

her godly meditation.

Her request to her husband for the bringing up of her child.

her extasie or swound.

to requite you. I beleech the Lord requite you in the kingdome of heaven: and for that the hour-glass is run out, and that my time of departure hence is at hand, I am perswaded you these causes to make a confession of my Faith before you all.

The causes moving her to make a confession of her faith.

The first cause that moveth me thereto is, for that those (if there be any such here) that are not yet throughly resolved in the truth of God, may hear and learn what the Lord God hath taught me out of his sacred and holy Word.

The second cause that moveth me, is for that some of you shall judge that I dyed not a perfect Christian, and a perfect member of the mystical body of Jesus Christ, and so by your rash judgement might incurre the displeasure of God.

The third and last cause is, for that as you have been witnesses of part of my life, so you might be witnesses of part of my Faith and Belief also.

And this is my confession: I would not have you to think that it is I that speaks unto you, but the Spirit of God that dwelleth in me, in all the elect of God, unless they be reprobates: For St. Paul saith, Rom. 8. If any one have not the spirit of Christ dwelling in him, he is none of his. This selfsame Spirit hath knocked at the door of my heart, and my God hath given me grace to open the door of my heart, and he dwelleth in me plentifully, and therefore pray you lend your patience a little, and imprint my words in your hearts, for they are not the words of sinfull flesh and blood, but the Spirit of God, by whom we are sealed to the day of redemption.

A most heavenly confession of the Christian Faith, made by the blessed servant of God, Mrs. *Katherine Stubs*, a little before she dyed.

ALthough the mercies of God be both infinite, and unspeakable and therefore according to his excellent dignity, can never be conceived in heart, nor expressed in words, yet to the end you may know what God is, in whom I believe, as farre as he hath revealed himself to us in his holy Word. I will define him unto you, as the Spirit of God shall illuminate my heart.

What God is.

I believe therefore with my heart, and freely confess with my mouth here before you all, that this God in whom I believe, is a most glorious Spirit of spirituall substance, a divine

B essence

Her notable Faith in the blessed Trinity.

essence or essential being, without beginning & eternity of days, infinite glory, power, might, and majesty, invisible, and incomprehensible, and unspeakable.

I believe and confess, that this glorious God-head, this blessed substance, essence or being, this divine power which we call God, is eternal into a Trinity of persons, the Father the Son, and the holy Spirit, every distinct in name and office, but all one and the same in nature, essence, substance, Deity, Majesty, Power and Eternity.

I believe and confess that God the Father the first person in this blessed Trinity, is from everlasting, before & beyond all times; not made nor created nor begotten of any, but the only Maker, Creator, and Begetter of all things whatsoever.

I believe and confess that Jesus Christ the Son of God is the second person in this glorious Trinity, not created, nor made of any, but begotten of the Father beyond all eternity, time or beginning.

I believe the holy Spirit to be the third person in the holy Trinity, not made of any, nor begotten: but proceeding both from the Father and the Son, as the very wisdom, and inspiration of them both.

God createth all things, and and governeth all things.

I do believe & confess, that this most glorious Trinity, co-substantial & coessential together, none before nor after other, none greater nor lesser than other, of equal power, of equal Majesty, of equal Glory and Eternity, as before.

I do believe & confess that this God, this blessed Trinity, not only created all things, both visible & invisible, spiritual and temporal, where & whatsoever, but also that upholdeth, continueth, & maintaineth them by his Almighty power, unsearchable wisdom, through the secret working of his Spirit.

No fortune or chance.

I believe and confess that this great God ordereth & disposeth all things according to his own pleasure & will, & that he also foreseeth and foreknoweth all things according to his providence and prescience; so that nothing cometh to pass by fortune, chance, & calamity to him, though it seemeth fortunate & casual to us, who be neither beginning, the middle, the ends, the causes, & order of things before they come to pass.

Mans perfection.

I believe and confess that the Lord our God having created the universal engine, and frame of the world, with all things contained therein for the benefit and use of man, and last of all other creatures, which is forty days created man after his own similitude and likeness, holy, pure, good, innocent, and in every part perfect and absolute, giving him also lor-

dome,

heaven, discretion, understanding and knowledge, above all other treasures (the holy Angels only excepted) unto which was much, he gave unto him a certain portion of Eternity, (which he will withdraw) by force whereof he might have continued and remained for ever in his integrity and holiness if he would. But he had no sooner received this inestimable blessing of free-will in innocency and integrity, but by hearkening to the pernicious suggestions of the wicked Serpent, and by obeying of his persuasions, he lost his free-will, his integrity and perfection, and us all, his posterity, to the end of the world: and of a Saint in heaven, he (and we in him) became Firebrands of hell, vessels of Satan, miscreants and reprobates, objects and cast-aways before the face of God for ever.

Then when there was no other way or means for men to be saved in the justice of God, I do constantly believe and confess that God the Father in the multitude of his mercies when the fulness of time was come, sent his own Sonne, Jesus Christ, forth of his bosome into this miserable world, to take our nature upon him, and that in the wombe of a Virgin, without lust or blemish of sin, and without the help of man, by a wonderful operation, and overshadowing of the Holy Ghost.

Christs incarnation.

And as I constantly believe that Jesus Christ is come in the flesh, according to the Scriptures, so I unfeignedly believe that he offered up his sacred Body upon the Altar of the Cross, as a sacrifice propitiatory, satisfactory, and expiatory, for the sins of the whole world, and for me the chiefest of all sinners: by virtue, power, and efficacy of which sacrifice and oblation only, I trust and believe to be saved, and by the merits of the blood of this immaculate Lamb (Christ Jesus) to be set free and pardoned of all my sins whatsoever. And whereas the grateful entreaty of God, for Christs sake, to bring of their good works, of their merits & righteousnesses, and to strive & join before you all in the presence of God and his holy Angels, to utterly renounce, abandon, and forsake all my own merits, righteousnesses and deserts, as filthy rags, acknowledging my merits to be mercies of God in Christ Jesus in whom and for his Righteousness, Holiness, Sanctification, and Redemption only, I am assured that all the Host of Heaven cannot stand before the ballance of his justice, renouncing my merits to the same, I stand strongly assured of my full examination for my deserts.

Christs sacrifice.

Christs resurrection.

I do further believe and confess, that Jesus Christ having suffered death upon the Cross for me, and all mankind, rose again to life the third day after, by the glorious power of his Godhead, conquering thereby Sin, Death, Hell, Satan, and all his hellish band.

Christs ascension.

I do also believe, that the same Jesus Christ after his most victorious Resurrection ascended into Heaven in the sight of the Apostles and holy Fathers, a cloud receiving Him out of their sight: there not only to prepare a place, but to make intercession for us to God the Father, at whose right hand he now sitteth in equal glory and bliss for evermore.

The heavens must hold Christs essential body till the day of judgement.

I do constantly believe, that the heavens must hold his corporal presence till the day of judgement: That his blessed Body is circumscriptible, and contained in one local place, and cannot be presented in every place at one and the same time, his Deity and his Godhead notwithstanding being in every place at once, and filling full all places, and yet contained in no place: for it is against the nature of a true body to be presented in many places at once: and therefore the Papists in effect deny the body of Christ to be a true, and an essential and natural Body, by teaching it to be present in their so many and sundry Places at once.

Christs coming to judgement, and of our resurrection.

I do also believe and confess, that this Jesus Christ shall come at the latter day of judgement (when the number of Gods elect shall be fulfilled in the same manner as that he was seen to go up into heaven, and with the same natural body to judge both the quick and the dead, and reward every man according to his works: At which day I do constantly believe that all flesh (I mean all mankind only) shall rise again by the omnipotent power of God, whereby he is able to subdue all things to himself: not one hair of their head lacking. Then death shall yield up her prey, and then shall the souls of the bodily of the elect and chosen of God, enter into their own bodies again, and be re-united together, the bodies now being raised, altered and changed: For being before filthy and unclean, they shall now be made clean and pure, like to the glorious body of Jesus Christ, where they shall dwell for ever in such joy, as no heart can think, nor tongue express, nor pen is able to write. Upon the other side, the souls of the wicked and reprobate shall be re-united to their proper bodies, and both together shall be cast into hell fire, where there is nothing but weeping, wailing, and gnashing of teeth for evermore.

Further

Furthermore, I believe and confess, that the souls of all the true children of God, immediately after the separation out of their bodies, do go into the kingdom of heaven into the hands of God, being guided and conducted thither by the ministry of the Angels of God, and not into purgatory, into Patrum, or any other place whatsoever; for whether the soul of Christ was received when he cried, Father into thy hands I commend my spirit, thither shall the souls of the children of God that die in the true faith of Jesus Christ, be received immediately after their departure hence: as in Luke, we read that the soul of poor Lazarus, or Eleazar, was carried after his death, was carried into Abraham by the Angels of God, and not into Papists purgatory, which was not hatched of almost 200 years after. The soul of the penitent and faithful thief was carried that day into Paradise; for so Christ told him, This day shalt thou be with me in paradise, that is, in the kingdome of heaven, and not in Purgatory. Solomon saith chap. 3. The souls of the righteous are in the hands of God, and there shall no torment come nigh them. Christ saith, He went into heaven to prepare a place for us; sent not into Purgatory, except they will have their Purgatory to be heaven. He saith further, That where he is, there shall his servants be also: But I hope they will not say that Christ is in Purgatory, but in heaven, thither shall all the souls of the faithful ascend immediately; and therefore in the opinion of Papists Purgatory, both blasphemous and sacrilegious: But the true Purgatory indeed is this. The blood of Jesus Christ which cleanseth us from sin: no other Purgatory do I know by the Word of God, or ascribe unto.

Whither the souls of the faithful do go after their departure.

Purgatory of the Papist blasphemous.

I believe also and thus confess that man is justified, that is, pronounced just before God free from sin, and all punishments due to sin, by a true and lively faith in the blood of Christ only, and not by his own works, merits, righteousness, deserts: neither yet by any inherent righteousness in himself, as the blasphemous Papists teach: and by any other means whatsoever. And therefore the Apostle Rom. 4. is bold to say, that if Abraham were justified by works, then has he wherein to rejoyce, but not with God: for by faith aforesaid, in the fifth Chapter. Being justified by faith, we have peace towards God through Jesus Christ. And therefore I do confidently believe that we are justified by faith only, and not by the works of the Law: for if good works could save anybody, Christ died in vain: and if they could save us, why should they not be

Man justified by faith only

The Canonical Scripture the infallible word of God.

ler Faith in edestinati-, of God, d what it

Our vocation of calling.

The Church two-fold and how.

How and when the Church cannot err.

Christ is the true Head of the Church.

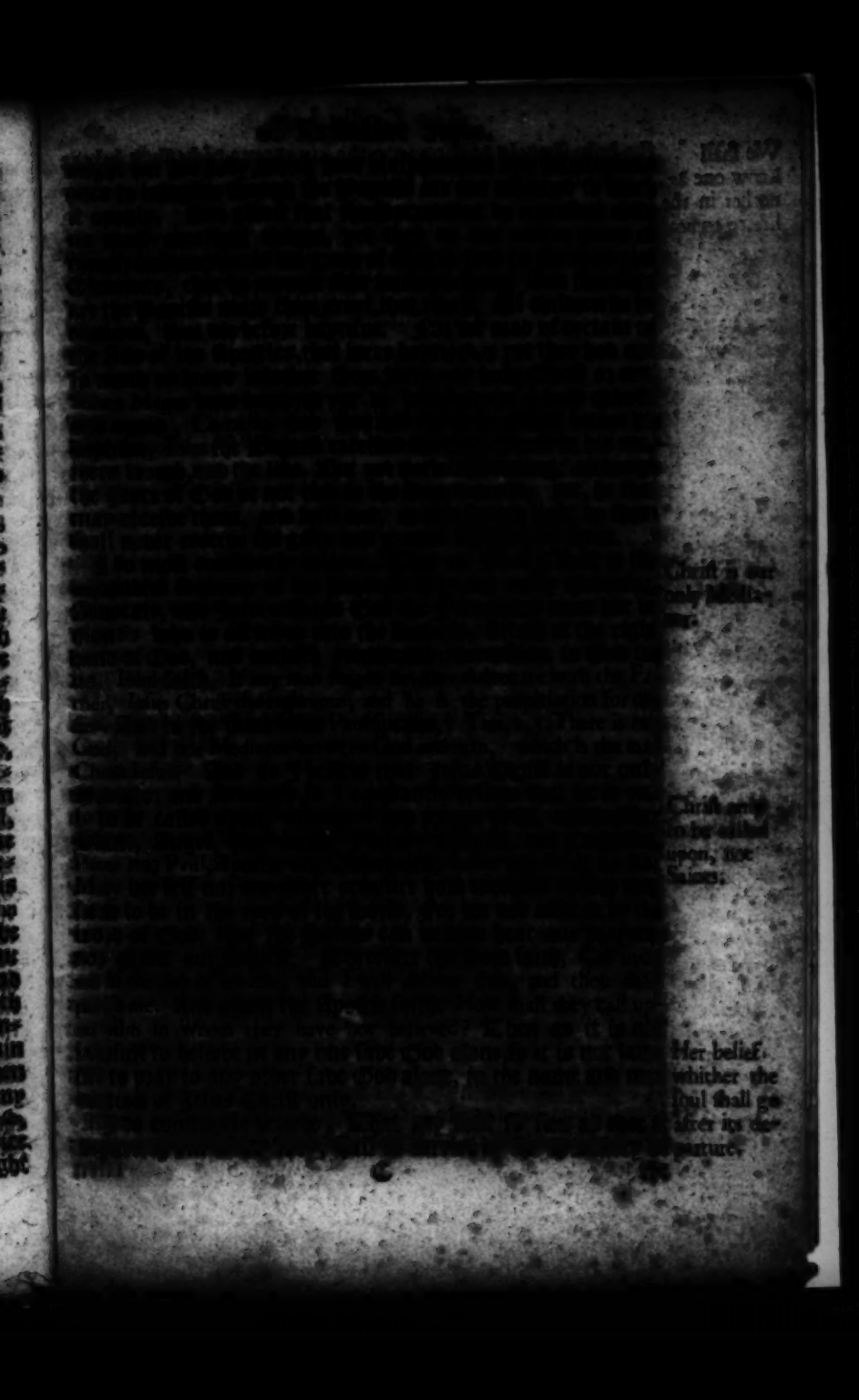
Supper,

Sacraments, and what they are, whereon they consist, and what they represent unto us.

Neither the Bread nor Wine changed in the Lords Supper.

Supper, as seals of the great promise it confirmeth to us his truth, and as covenants of the mercy to confirm his grace and goodness to us also, and therefore cannot be the thing it seems: for it is against the nature of a Sacrament to be the things signified by them: Sacraments consisteth of two natures, the visible Element, and the invisible Grace: in the visible Element is nature, the invisible Grace is the gifts and graces of nature: in water, the invisible Grace is the gifts and graces of the holy Ghost confirmed in Baptism: likewise nature teacheth us that our bodies nature is corrupted, and has need to be purged & cleansed: Sanctification is also our regeneration, sanctification and new birth: and it representeth also unto us the blood of Jesus Christ which cleanseth us from all sins. And I faithfully believe, that it is no more lawful for a woman to minister this Sacrament, than it is lawful for her to preach, or to minister the Sacrament of the Lords Supper.

And as concerning the Sacrament of the Lords Supper, I believe and confess that it consisteth of two natures also, an earthly, or heavenly nature or quality: The visible Element or earthly nature is Bread and Wine: the heavenly nature or quality, the body and blood of Christ figured thereby: the which both represent unto us the blood of Christ, which was shed for us, and the Bread doth signify unto us also the Body of Christ, which was given for us: and as many as receive the Sacrament worthily in remembrance of the death and passion of Jesus Christ, do eat and drink Jesus Christ spiritually to their eternal salvation. And I do verily believe, that in this Sacrament, neither Bread nor the Wine, nor there before nor after the words of consecration, do they term them, are changed, altered, or transubstantiated into the real, essential, and material body of Christ: but remain for the same still in nature and substance that they were before: even as Saint Paul scareth not to call it Bread still, many times in his Epistle to the Corinthians. And one Scripture in the 6 of John saith, that they should be utterly eaten into pieces with the same bone that he sate with them at supper: which is spiritual: adding further, that the words which he spake, were spirit and truth: that it is the spirit which giveth life, the flesh profiteth little. And he biddeth us to celebrate this Supper in remembrance of him: to preach his death thereby till he come again. If Christ were in the Sacrament, flesh, blood and bone, then the wicked might eat him, and so should there often come Antichrist to consummate: for Christ saith, he that eateth my flesh and drinketh my blood, shall never die: which Christ might



We shall know one another in the life to come.

Her wonderfull temptation, and valiant conquest in the same.

Her disputation with Satan.

The guard of Angels.

Her medi-

tation.